

THE  
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DECEMBER, 1812.

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MEMOIR OF THE REV. JOHN CLEMENT,

Late Pastor of the Baptist Church, New Mill, near Tring, Herts.

MR. EDITOR,

WHEN Ministers of the Gospel have been highly respected in life for their faithfulness and usefulness, and deeply lamented by their intimate friends in death; it is natural for the Church to expect some general account of the circumstances relative to their conversion, ministry, and departure. As nothing of this kind has appeared respecting our dear brother Clement, I submit the following statement, from his writings and my own observations, for your perusal. If you think it worthy a place in your useful miscellany, the insertion will oblige,

Yours, &c.

Waddesdon, Sep. 2, 1812.

G. W.

MR. JOHN CLEMENT, as it appears from some of his papers, was born of parents belonging to the established church, and was initiated into it by that ceremony in which persons are taught to believe they are made "Members of Christ, Children of God, and Inheritors of the kingdom of Heaven." His relations were concerned about his soul as far as their knowledge went; but their instructions had no other effect upon him than to make him dread the Almighty, and fear to commit gross sins. At a proper age he was apprenticed to a clock and watch-maker; but his master being given to intoxication, soon became unable to continue his business, so that Mr. C. was turned over to another master at Leighton, Bedfordshire. Here he became acquainted with a young man who had been instructed in the knowledge of the truth by some of Mr. Wesley's preachers. Having heard a good man express his fears that few in *Leighton* were in the way of salvation, he thought it strange, and communicated his thoughts

to his young acquaintance, expecting that he would join him in disapproving of such an uncharitable expression; but instead of this, his companion endeavoured to confirm what the good man had said, which was the mean under God, of bringing the subject of this memoir to a serious concern about the things of eternity. His heart became so united to his young friend from this circumstance, that death alone dissolved the tie; the person is still living, and has been a member of the church at New Mill for many years.

In Mr. C's inquiries after truth he became acquainted with the people called Quakers, and was inclined to embrace their tenets, thinking they were the only people who worshipped God aright. About this time he was a great advocate for universal Redemption and man's free will, opposing those precious truths of God's word which have since rejoiced his heart. For a considerable time he was driven about by every wind of doctrine, and his mind became so embarrassed that he was almost determined to attend public preaching no more. Finding men so divided in their opinions, he was determined to make the word of God his constant study: he began with the Epistle to the Ephesians, from which he was led to see that it is "not of him that willeth, nor of him that runneth, but of God that sheweth mercy." His views from this time became more clear respecting the plan of salvation; Jesus became more precious to his soul, and his love constrained him to obedience. After this he became a constant attendant on Mr. King's ministry, then pastor at New Mill; whose labours proved a great blessing to him, in building him up, and bringing him forward in the divine life. He was baptized and received into the church at New Mill, in Nov. 1772 or 3, in which relation he walked honourably through a variety of trials.

In the year 1784 the Church supposing he had gifts for the ministry, requested him to speak before them. Feeling his inability, he begged to be excused, but after repeated solicitations, and looking to the Lord for direction and help, he at length complied. The result was, the church proposed he should speak before them once a fortnight. After he had been thus engaged for some time, a few people meeting at Littleworth, near Dinton, Bucks, (of which people a church was formed, that now worship at Waddesdon-hill in the same county,) desired him to preach to them, which invitation he complied with, and laboured amongst them till Mr. Blain, then pastor of the Church at New



ill, being seized with a paralytic stroke, the church wished Mr. C. to assist his pastor in the ministry, to which he agreed, and continued Assistant till an all-wise Providence removed Mr. B. by death, March 15, 1788. Mr. B. had strongly recommended his Assistant to his people for their Pastor, and the next church meeting after his death it was agreed upon to invite Mr. C. to preach constantly, with a view to his settlement at New-kill; this invitation he accepted; and July 15, 1788, by their desire he took upon him the pastoral office.

This station he filled near 24 years with honour and credit both to himself and the cause of his Redeemer. In this new relation he was called to experience repeated and heavy trials in the church, but the Lord supported his servant, and he had the happiness of seeing his labours abundantly blessed for their peace and prosperity. Mr. C. had a large family, yet was unwilling to burden his people unnecessarily; he worked with his own hands at his trade for more than 20 years of his ministry, until Dec. 1811, when he was seized with a lingering illness, and became so weak that his friends were obliged to insist on his laying aside the work of the sanctuary in which he had so much devoted.

As January 1812 was the time appointed for their annual collection for the poor, Mr. C. though brought very low, yet in his love and care for that part of his flock, he particularly requested that he might once more plead their cause in the pulpit; this request was granted him, but not without great anxiety on the part of his friends. The Lord however helped him through. The text was *Job xxx. 20, Was not my soul grieved for the poor?* This was the last sermon he ever preached.

His disorder increasing, he was sensible of his approaching dissolution, but he was no ways moved; he had cast anchor in the vail. In conversation with a friend a few days before death, he observed, "There is more implied in those words *John xv. 5, Without me ye can do nothing*, than we are at present aware of." As his dissolution drew near, nature became so debbled, that it required a painful degree of exertion for him to express fully to his friends the feelings of his soul; yet the more he was enabled to speak was savoury and edifying; and his views of Jesus, as the Friend of sinners, were exalted, and his enjoyment of him sweet. On the evening before his death as one of his sons was attending him to bed; he expressed a wish, that the Lord continued him longer in life, that he would give him

strength to speak of the love of Christ and the importance of real religion; but his race was nearly run; he awoke about 12 o'clock, and said to Mrs. C. "It's just all over." He lay down again, breathing quietly for about one hour, and gently fell asleep in Jesus, February 17, 1812, aged 63.

His remains were interred the Friday following in a vault at New Mill, attended by most of the neighbouring ministers, and a numerous and respectable body of friends. Mr. Hunt of Dunstable improved this solemn Providence by a suitable discourse founded upon *Rev. xiv, 13*; after which an oration was delivered at the grave by Mr. Williams of Waddesdon Hill.

As it was against the will of our dear brother that any thing should be said in his praise after death, we forbear to say any more than justice demands. As a christian and minister of the Gospel he was humble, solid, faithful, and consistent; greatly esteemed, and worthy of being imitated. He was a reasoning and convincing preacher, and the honored instrument of bringing many souls to the Lord Jesus.\* May the Lord of the harvest raise up and send forth many such labourers into his vineyard.

## ON HEARING THE WORD.

A PAUL may plant and an Apollos water, but it is God alone that giveth the increase. To hear the word with profit, it is needful we should look higher than the pulpit, for ministers have not the power of communicating grace to the hearts of their hearers; it is a heavenly gift, and can only be obtained by ardent prayer. "We have this treasure" said the apostle, "in earthen vessels, that the excellency of the power may be of God, and not of us." Enticing words may please men, but it is "the Holy Ghost sent down from heaven," that converts souls. Ministers can only draw the bow at a venture, the Lord must direct the arrow, or it will not reach the heart. The inference is plain, if we love the gospel, we should pray much for those who preach it: they need prayer, for their work is important. We should not make them offenders for a word, for they are men of like passions with ourselves, nor should we look upon them as more than mortal, lest

\* A concise account of the flourishing state of the Church at New Mill, which now consists of upwards 140 Members; may be seen by referring to Vol. I. of Baptist Magazine, 1809, page 328.



they should think more highly of themselves than they ought to think." "They are," says one, "but earthen vessels, they ought not therefore to be placed too high, lest they should fall; nor yet too low, lest they should be trampled under foot."—When we hear not a minister with profit, we should find fault rather with ourselves than with him. Perhaps we have neglected prayer on his behalf, how then could we expect a blessing? or it may be we have gone to the house of God rather to be pleased than to be profited; or with the captious spirit of critics rather than with the cautious spirit of Christians.

The Lord has been pleased to bestow various gifts upon his servants, and each have their respective sphere of usefulness. If the eloquent Apollos had preached to the illiterate and unlearned, he probably would not have been understood; if the plain and zealous Peter had addressed Paul's auditory on Mars'-hill, he most likely would have excited disgust. Each had their respective work to do, their stations appointed, their labours blessed. If the soul is alive to God, it will be satisfied with wholesome food, however plain, but the full soul will loathe even the honey-comb. We should seek after truth rather than talent, and "desire the sincere milk of the word," though it may be conveyed to us in a homely vessel. All fish are not caught with a lowly worm, nor all with the gaudy fly. The uncouth ram's horn, and the silver trumpet, were both instruments of usefulness in the Lord's hands, and ministers of different gifts are qualified for different work. It nevertheless behoves those who have eminent talents to "find out acceptable words." The sun that reflects its lustre on the palace, loses nothing of its glory by cheering with its beams the wild flower of the heath. None but a fool will despise learning, but there is a "knowledge that puffeth up;" and there is a scripture that saith "Lean not to thine own understanding." The Apostle was afraid of speaking with "cunningly devised words of man's wisdom," lest the faith of his converts should stand "in the wisdom of men," and not "in the power of God;" for, says he, "except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak unto the air." It is derogatory to the dignity of a Christian minister, and a criminal abuse of his office, to play off the scholar in the pulpit; a hungry man cannot feed upon flowers; and a soul

alive to God will disdain, with just abhorrence, a substitution of oratory for spirituality, and the display of human talent for "the wisdom that is from above."

*THEOGNIS.*

## THE DUTY OF MINISTERS TO VISIT THEIR PEOPLE.

THE ministerial duty is the most solemn and important that can be conceived; the care of our bodies, and the fleeting concerns of this life, appear insignificant and even contemptible, when compared with the care of our immortal souls. It is among the most melancholy of reflections, that the vast concerns of eternity appear to the generality of mankind of such little moment, and are left so very far in the back ground, that the veriest trifle of momentary duration conceals them from their sight. We forget that we are beings born for an endless duration, and that the present shadowy scene is but the infancy of our existence, an interminable existence; which however will receive its character of infinite happiness or misery from the impressions made on it in passing through this first short stage: as a stream of water retains the qualities it imbibes in passing over a mineral vein through all the remainder of its course. To bring forward these concerns to their proper station; to make them appear as the one great business, to which all the inferior businesses of human life should be esteemed subordinate—is the duty of ministers. They are employed by the Eternal as instruments to awaken men from their sleep of death, to declare unto them the solemn denunciations of his word, to display before their eyes, visions of that eternal world, before which ignorance, unbelief and sin have thrown the thickest clouds and darkness; and to preach the unsearchable riches of Christ. Considered in this light, what an important station do the ministers of the Gospel stand in; they are indeed, as the sacred records proclaim them, "Ambassadors for Christ," engaged in the best of causes, under the best of Masters, having infinite power to rely on, and a crown of immortal glory provided for their reward. These are motives sufficient to animate the most slothful. Not to be zealous in an undertaking which has for its end the rescuing a world from eternal misery, the diffusion of order, peace and joy here, and endless felicity hereafter; must argue the most



depraved of dispositions; and to enter on such an office in a thoughtless indifferent spirit, with a view to worldly gain, or from any impulse short of the leading of the holy Spirit, is an awful presumption, which calls for the same terrific vengeance as was signalized in Nadab and Abihu. Surely we might suppose that the service of the sanctuary was guarded with sufficient terrors to deter the unthinking and the unsanctified from engaging in its sacred duties, and to render those who minister in holy things most earnestly careful, lest they should betray or injure the cause they espouse—lest the pure water of eternal life should receive any foul mixture or discolourment from the impurity of the earthen vessels to which it is committed.

But, it is more particularly the object of this paper, to glance at the private duty of a minister, in visiting his flock, and administering to them reproof, exhortation, advice, or consolation, according to their various necessities. Many who have taken upon them the comprehensive character of pastors, are not fully aware of the extent of their duty; they think that if they deliver three or four sermons a week, take the lead in the social prayer-meetings, &c. and attend upon the calls of the sick and dying, their duty is done; but is this all that is included in the pastoral office? These, it is acknowledged, are most important parts of a minister's duty, but not the whole; he has other calls, which perhaps are equally important and indispensable. In the public services of God's house he sows seed, but is it likely to take root and thrive unless followed with farther care? Does it not require private and frequent waterings, and constant culture, in order to bring forth much fruit? It is indeed to God we must look for success; but we must not stand still and expect him to do his own work and ours too; we are to use the means he has appointed; plant and water, and then we may with confidence depend upon him for increase.

The visits here meant will not be mistaken for dinner or supper visits, or complimentary calls. No; those friendly visits are intended which a minister owes to the poorest as well as the richest of his flock, in which he enquires into their spiritual woes and wants, and interests himself as a father in all their eternal concerns. This may be done without erecting a confessional in every house, requiring unreserved disclosures, or enforcing arbitrary penances, it is not necessary, in order to perform this duty aright, for Ministers to pry into the secrets of families, or

assume to themselves any improper authority; by the former conduct they would sully the dignity of their high calling, and by the latter widely depart from the Apostle's humility, whose motto was "your servant for Christ's sake." They are to visit as friends, who call in to put us in mind of some vast and important business, which from a variety of circumstances we are in danger of neglecting or forgetting. If then pastoral visits be not paid, if a church and congregation see their pastor only in the pulpit, he will soon become a stranger among them, his discourses will lose their effect, and his labours produce but little fruit.

Ministers are represented under the endearing characters of Fathers and Shepherds. Should we call that a good Shepherd, who only took care to provide food for his flock at stated periods, and then left them to wander where they pleased?—who did not continually watch over them, to protect them from danger, to administer remedies to the diseased, and to guard them from wild beasts, and from going astray? Ah! it is not so, that the good Shepherd, who laid down his life for his sheep, acts! "He too, feeds his flock like a shepherd," but he also "gathers the lambs with his arms, and carries them in his bosom, and gently leads those that are with young." Should we call that a good Father, who only took care to provide food for his children, but who was careless whether they had appetites to eat or no; whether they were happy or miserable; who did not interest himself in all their concerns, and strive continually to do them good?—to be with them as much as possible, in order to instruct them when ignorant, and cheer them when gloomy? Ah! it is not thus that our heavenly Father acts! He never leaves nor forsakes his children, but watches over them continually, to do them good.

There are many cases of too private and delicate a nature to be made the subject of public discussion before a mixed congregation from the pulpit, which yet require sympathy and attention; but how is a minister to give these if he do not visit his people? How is he even to know that such cases exist? A minister who does not visit his people, who does not make himself acquainted with their wants, may indeed preach the doctrines and the promises of the Bible with force, and even with affection, but what powerful means of applying these to



particular situations, does he lose by being a stranger among his flock? His application, if he make any, is like drawing a bow at a venture, the arrow may indeed strike some one, but it is much more likely to fall useless to the ground.

It may be objected that these visits would occupy too much of a minister's time, and break in too often upon his studies; but surely there is time enough for both if things were properly managed; and would not a minister find an ample compensation in leaving occasionally his more formal studies, in the rich field that would thus be opened to him in the experiences, the joys and sorrows, the temptations and deliverances, the hopes and fears of his flock? His sermons might not be quite so florid, so classically elegant; but would they be less forcible and affectionate? less pertinent, affecting, animating or consoling? He would soon find his people's hearts were a far more instructive and delightful library than his own, though enriched with all grecian and roman lore." These visits might be short, and in order to render them so, it would not be improper, if all the conversatson, all political tittle-tattle, and all religious scandal, were suppressed; and nothing brought forwards but the concerns of that other and better world, Ah! if such interviews were rightly managed, with what delight would they be anticipated and enjoyed. We should esteem them little week-day baths—short, but refreshing resting-places, afforded us in our some ascent up the narrow way, on which we might sweetly repose, and catch from thence many an animating glimpse of "the goodly land and Lebanon."

The Christian is often nearly overwhelmed with the cares of a busy world, so that things eternal and not seen are almost forgotten; his head begins to droop, and his heart to fail, as he wrestles with the active and turbulent powers of darkness; in such a season, how desirable would a pastoral visit be; his minister would then appear like some messenger from the heavenly country, at whose presence malignant spirits would retire disappointed and baffled, whilst he might again surround the agitated christian with the calm air and composure of piety—"allure to brighter worlds and lead the way."

But it may be further objected, that the salary which many churches provide for their ministers is insufficient for their comfortable support, so that they are compelled to engage in the

business of this life, in order to maintain their families, and how are they, in this case, to find time for pastoral visits? It is to be lamented that this should be the case in any instance, and that this indispensable call upon a minister's time, should prevent him from doing all the good this way he otherwise might; but even this does not form a sufficient excuse for him entirely to neglect this duty; he must have some relaxation; and what sweeter, what more refreshing relaxation can he meet with, than in these visits of love? than in the exercise of sympathy and kindness? If the hearts of his people are narrow, and filled with the love of the present world, so that they do not exert themselves as they ought for his comfort; would not this be the most likely means to make them expand? Would not this be heaping coals of fire on their heads, under whose influence he might soon expect to see the "frost of selfishness" melt away, and their hearts grow warm with love to Christ and his cause? Would not these visits have a powerful tendency also, to promote union and diffuse harmony throughout our churches; and often prevent those lamentable disputes between ministers and their people which rend so many pious hearts, and cause such triumphs to the malignant power of discord? Is it any wonder that little prejudices should be conceived against a minister who is a stranger to his people, or that these prejudices should grow to alarming animosities, unless he take no pains to dispel them by his friendly conduct? Will he not the enemy, ever active and watchful, soon sow tares, and the bitter seeds of strife, in neglected ground?

The inducements that have hitherto been mentioned, are those of kindness and love, suited to the amiable character of the christian minister, whose chief motive for exertion surely should be love! Love to God, whose honoured servants ministers profess to be, and to whom they owe so much—and love to man, to whom they are connected by the ties of humanity, and the still higher bonds of christian benevolence. But there is one striking passage which may serve to warn and arouse the careless and negligent, *Ezek. xxxiv, 4. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, therefore, thus saith the Lord God, behold I am against the shepherds, and I will require my flock at their hand*



## THE TREE KNOWN BY ITS FRUITS,

*an Appeal to Protestants on the Subject of Catholic Emancipation.*

To the Editor of the Baptist Magazine.

SIR, THE subject of Catholic Emancipation, as it has been (though very improperly) called, has at different periods occupied the minds of serious persons as well as others for a very considerable time. For several years it has however been regarded as a distant object, and as such has excited but little apprehension of danger. But when the object is nearer, we are called to view it with greater exactness, and as Christians it becomes us closely to contemplate the various consequences connected with its encouragement. Though as consistent Protestants we must ever abhor Popery in all its parts, yet we might justly pity those who are under its influence. And even while we oppose their errors, might yet wish them full liberty to worship God according to the dictates of their own consciences. No man, no set of men, have, or can have, any natural right to infringe on the religious liberties of another. If therefore by the term "Catholic Emancipation," nothing more were intended than the pursuit of religious liberty in its fullest possible extent, we not only ought *not* to oppose them, but it would become a moral duty, binding on every Protestant Christian, to aid them in obtaining it. By a letter lately published,\* and addressed to Dissenters, it appears however that this idea has been much mistaken; and it seems of importance that this mistake should be very seriously considered by Protestants of every name, and by Dissenters in particular.

By the above letter it appears that Catholics have in this Empire enjoyed more religious liberties already than Dissenters, though theirs have been great. And it appears further that religious liberty is not now the main object of the Catholic claims, but the *full possession of civil power*. And the time will come when according to promise these claims are shortly to be considered, where it is at least possible they may be granted. The subject is therefore no longer to be viewed with indifference, but now comes home to every individual Protestant subject of this great Empire; surely it ought to interest his feelings—for the

\* See Baptist Mag. for May last. p. 221.

honor of God, for his own personal safety, and for the welfare of his family and his posterity.

By the friends of the Catholic claims it has been conceived and suggested, that "Popery is now become a harmless thing." If so, let it be treated in a harmless manner; but surely it is important that it should be first clearly proved that such a change has taken place, since the history of past ages so strongly prove that it has not always been harmless. Allow me therefore to sketch the outline of what Popery has been, both in its nature and consequences; and if it can be fairly proved that it is of a different nature now, it will itself lose nothing by the enquiry; but in such case the claims of those who profess it might be contemplated with much greater satisfaction. If however, its nature be still the same, it will be reasonable to expect and to fear that its consequences will be so too.

But let us examine, 1. *Its nature.* That this has been not only wicked but blasphemous against God, is too plain to be denied. The Scripture speaks of Babylon, the mother of Harlots, as full of the names of blasphemy. It represents the man of sin as exalting himself above all that is called God, or that is worshipped: so that *he as God sitteth in the temple of God, shewing himself that he is God.* 2 Thess. ii. 4. Is it not blasphemy for a creature to do this? Have not several popes done so? Do not the popes at their inauguration sit on the high altar in St. Peter's church, and make the table of the Lord their footstool, and in that position receive adoration? Have not the popes assumed divine titles? Bishop Newton says, "Like another Salmonius he is proud to imitate the state and thunder of the Almighty, and is stiled and pleased to be stiled, Our Lord God the Pope, another God upon earth; King of Kings, and Lord of Lords. The same is the dominion of God and the Pope. To believe that our Lord God the Pope might not decree as he has decreed, it were a matter of Heresy. The power of the Pope is greater than all created power, and extends itself to things celestial, terrestrial and infernal. The Pope doth whatsoever he listeth\*, even things unlawful, *is more than God.* Such blasphemies are not only allowed, but *even approved, encouraged, rewarded* by writers in the church of Rome: and they are *not only the extravagancies of private writers, but the*

\* Why then does he not emancipate the Catholics himself?



*language of public decretals and Acts of Councils.\** Are these things true or false? if false, let their falshood be proved, or let Protestants tremble to encourage such blasphemy.

It may be also observed that the doctrines of the Popish church, have been, and it is supposed still are unscriptural, erroneous, and blasphemous. Surely the doctrine of justification by works of the law is contrary to the scriptures, which uniformly maintain that "by the deeds of the law shall no flesh living be justified." The worshipping of images is surely opposed to the second commandment. And where do the Scriptures furnish either precept, example, or any thing that will in the least countenance worshipping saints or angels? Are not all the heavenly host ready to say, as with one voice, "See thou do it not, we are thy fellow-servants?" "Thou shalt worship the Lord thy God, and him only shalt thou serve." But is not the worship of angels, of saints, and of images, still common in the popish church? Are not their purgatories, masses, extreme unction, prayers for the dead, as absurd as wicked? Are not the doctrines of pardon and of indulgencies from the pope as blasphemous as heretofore? Is popery changed in any of these things? Or are these things less wicked and injurious than they have been?

2. The *Consequences* of popery have been awful;—What dreadful ignorance and depravity have reigned when and where popery has prospered? And what dreadful cruelties has popery inflicted? witness the croisades, the inquisitions, persecutions, martyrdoms, murders and massacres that have taken place, in almost every part of the world where it has been countenanced? Are the massacres of thousands in cold blood in France and Ireland, and the furious persecutions in England, to be forgotten so easily, to make way for a repetition of them? Or what security have Protestants that if popery come again into power, these things will not again take place? Do they not still hold to a *foreign Head*? Is it not still a fundamental part of that religion, that its votaries shall hold no faith with Heretics? Are not all who differ from them Heretics in their estimation? Does the ignorance and superstition still prevalent in Catholic countries indicate that Popery is changed? Do the accounts of the Popish Inquisition at Goa, in the experience of Mr. Dillon,

\* Newton on Prophecies, vol. II, p. 103, 12mo Edit.

or very recently in the Researches of Dr. Buchanan, exhibit *modern* Popery as a very lamb-like creature? Surely not. And when it is considered that neither rank nor learning, age nor sex, have escaped its cruelties where it has had power to inflict them; and that not only our property and our liberty, but our lives are at stake, and will be perhaps in *momentary* danger if it resume authority; Protestants in church and state, and the Dissenters in particular throughout the Empire, should surely well weigh the consequences before they countenance what if once successful may in a very few days, or months at most, so fix its iron yoke as that all their efforts may not be able to remove it. If Popery be again invested with government, however partially, will there not be great room for fear that the little leaven may leaven the whole lump? What security have we, or can we have that it will not be so? Do not their modern publications already anticipate their triumph? \* And what safety can there be where no oath can bind? I speak as unto wise men, judge ye what I say.

A PROTESTANT.

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### On the Revival of PAPAL POWER.

THOUGH some degree of fear is needful to induce that caution which our state in this world demands, and to check the presumption of unqualified expectation: yet on the other hand, we should as carefully examine the ground of our fears as of our hopes, since *panics* prevent the exercise of discretion, as effectually as ill-founded joy can do.

At this time there are persons who disquiet themselves with the apprehension of the possible revival of the papal power, and the effects of such a revival. Without presuming to say that such fears are destitute of probability, I would willingly suggest some considerations, which, whilst caution remained, might diminish painful anxiety. Let it then be weighed, that error cannot make its way in the world but in company with truth, because it is too weak to stand alone, and that the corruption of the best things is the worst, *because* some particles of those best things adhere to the corruption, and give it strength, activity,

\* See Catholic Magazine for June, 1812.



and influence.—As far as a church is secularized, so far its ecclesiastical power is diminished. The strength of Popery lay in its *Religious Orders*, their extinction is a vital wound. If the church of Rome should ever gain again an ascendancy as a national church, it will be like a kingdom without its regular troops for action and defence. It is true the revival of the secular clergy will present what may be termed a militia force, but the Monastic Orders were the regular army. Hence, though the danger is not removed, it is I think greatly diminished.—Again, the general diffusion of knowledge and cultivation of intellect in this country, where the people are much accustomed to *hear*, are causes that the pomp which merely meets the *eye*, has lost much of its imposing and attractive powers. If we still may be compared to children, we are not the *little* children which all the nations of Europe were some centuries ago. It is true we have multitudes who mistake declamation for eloquence, and physical vehemence for moral energy, but we are past being amused with a pageant for a sermon, and know better, I am inclined to hope, than to mistake a feat of legerdemain for a miracle. Our danger perhaps lies in the affectation of wisdom, and we are more exposed to prophaneness than to superstition.

But perhaps it may be said, Persecution is more to be dreaded than Proselytism. It may be so—but after all, I confess I fear the persecution of *Atheists* more than that of *Papists*. Even a corrupt and imperfect religion is better than none at all; the ranks of infidelity are silently filling, they need no discipline, *no moral drilling*, they can make a common cause against Christianity without any instruction in their own principles, since properly speaking they have none. We all know that *unity of practice* is much easier obtained than unity of sentiment; yet it is strange if a man *who is not a Christian*, cannot find some article which may suit him in that admirable creed drawn up by bishop Horne which he calls the *Unbeliever's creed*, to which, if a full subscription was required, the extraction would certainly be a much greater imposition than the 39 Articles. Without doubt, the liberality of Infidelity will be content with subscription to a single article of this creed from any of its members.\*

\* A copy of this curious creed will be found in our Port-folio.

I know not if you will think any thing gained by the suggestion of one cause of fear to expel another: however, of this I am persuaded, that a just view of things as they really are is best suited to the maintenance of that equanimity of mind which ministers to right action as well as to rational tranquility.

C. L.

## TO MEMBERS OF CHURCHES

### WHO ARE IRREGULAR COMMUNICANTS.

Dear Brethren,

SUFFER the word of exhortation, though it come from a stranger. My object is not to offend, but to admonish you, with a view to promote your present and eternal welfare. The esteem I have for you will not permit me to remain silent, while I see you pursuing a course neither pleasing to your Saviour nor comfortable to yourselves.

You did run well, but latterly something has hindered you. Formerly you approached the table of the Lord with constancy and apparent pleasure. Now you are seldom seen at your place there. It is deserted or but rarely occupied, when you do come you seem to have lost your spiritual relish, and to come merely to save appearances. Your brethren mourn and wonder what the cause can be. Instead of strengthening, you weaken their hands. You make little or no progress yourselves, and you throw stumbling-blocks in the way of your brethren. By absenting yourselves from the table of the Lord you dishonour your profession, you open the mouth of the enemy, you offend the Saviour and do immense mischief in the church. So many ills are consequent upon it, that surely a bare statement of them will induce you to alter your course.

The causes you assign for the conduct you observe are by no means sufficient to justify you. You do not sit down at the Lord's table, partly on account of what you observe in others, and partly on account of what you find in yourselves. You imagine the conduct of a brother impious towards God, or offensive towards yourselves, and hence you object to communicate with him. Imagination not unfrequently deceives, therefore before you had suffered it so to influence your conduct, you ought to have ascertained the fact by personal and candid



enquiry, which in all probability would have corrected your mistake and led to a very different result. Had enquiry confirmed your suspicions, the wisdom which is from above, and which is pure and peaceable, would have urged you to remonstrate with your offending brother, first alone, and then in company with other brethren. This by the blessing of God might have reclaimed the offender, and effected a reconciliation. If he still remained incorrigible, the church informed of this would have exonerated you, and acted towards him according to circumstances. They would have effected a reconciliation, or failing of that, would have removed him from his situation, and you, conscious of your integrity, would have retained your station in the church. Such is the line of conduct taught by inspiration. Happy are they who observe it.

Sometimes you absent yourselves not from what you see in others, but from what you discern in yourselves. Assailed by temptation, in an evil hour you are overcome; guilt covers you with shame, you cannot appear in the house and among the people of God. You withdraw yourselves, but in so doing you act unwisely. This aggravates the evil. A sense of guilt overwhelms you and prevents you from looking up; you need pardoning mercy, and you may expect it, not in *neglecting* but in *observing* the means of divine appointment. Listen to the voice of wisdom, confess your guilt, seek mercy through the atoning blood of Christ, but let nothing drive you from the path of duty. Away from the Saviour what can you do? Let a sense of guilt and danger urge you to the footstool of mercy, and quicken your application there. Being in the way, the Lord will meet you and shew you mercy.

Unconscious of indulging in any notorious sin, indifference to religion, a cold unfeeling mind, you say, has come upon you by insensible degrees; your taste is vitiated, your spiritual desires are faint and few, and this sickening picture of yourselves fills you with alarm, and leads you to conclude that you are not fit to have place at the table of the Lord. On this account you absent yourselves. You have nothing against your brethren but much against yourselves. Feeling as you do, what remedy do you propose to yourselves? Can men help you? Is your own arm sufficient? Will neglect of duty make you better? Does it not belong to God to deliver from moral ills? Surely it does. Where is it likely you should meet him—in the path of duty or out of

it? The Lord dwells in Zion, resides among his children; occupy your places at his table, there he may notice and bless you with an increase of light, of faith, of love, and of a relish for the provisions of his house. There can be little hope of your amendment while you wait only on yourselves, but when you wait on the Lord in the way he has prescribed, you will renew your strength, and you will mount upwards as with the wings of an eagle, you will run without weariness and walk without fainting. You object that to approach in your present unfit state would be to offer strange fire on God's altar, to eat and drink condemnation to yourselves rather than comfort. Then are you proposing to fit and prepare yourselves for God by disobedience to his commands? How strangely you are misled. Were you cherishing the vitiated state of your minds by living in open sin, it would be necessary to say to you, put away from you the evil of your doings, and then come near to God in quest of his sanctifying grace. This, however, is not your case; your indifference, your want of spiritual relish, grieves and distresses you, as well as keeps you back from your duty. Brethren, though your hardness may humble you, let it no longer hinder you from obeying the precepts of your adorable Redeemer, by which you rob yourselves of much enjoyment, and put yourselves out of the way of improvement. Conscious of your guilt, humble yourselves at his feet, depending on his powerful aid, keep strictly in the means of his appointment, looking for his merciful interference on your behalf.

The errand of the Saviour on earth was to pardon the guilty and cleanse the filthy, such as you are. No longer betray your folly by waiting till you have cleansed yourselves, but fly to the Saviour just as you are, tarry not a moment, escape for your life, say to him, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." That you may no longer forsake the assembling of yourselves together, as the manner of some is, is the sincere prayer of

AMICUS.

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### *Another Hint to those who write Obituaries.*

To the Editor of the Baptist Magazine,

Sir,

WILL you permit me to add "another Hint to those who write for the Obituary?" I concur with your correspondent



"Omega," in your Magazine for October, that to "represent our deceased friends as clothed with perfection," like "Angels of light" is highly improper; for although some characters claim, and ought to claim, the *approbation* of the friends of virtue and religion amongst us; yet *imperfection* is the common lot of mortals; and none can with truth claim an exemption from it. It is a scripture axiom, that, "There is not a just man upon earth, that doeth good, and sinneth not." In speaking or writing of our deceased friends, we should be on our guard, lest the fervency of our attachment to them when living, should lead us in narrating their virtues, to transgress the boundaries of propriety or moderation. We are often constrained to admit with the Poet, that

"Tomb-stones are taught to flatter and to lie."

In whatever way therefore, we aim to do justice to the excellencies of departed friends, let us be careful that it be done in unison with the language of *truth and soberness*. Their example may be highly useful and encouraging to others, without being varnished with fulsome and high-wrought encomiums. But, sir, when "Omega" refers us to the Scriptures as the rule of our conduct in this case, and tells us that the faults of David, of Peter, and of others, were "not winked at, but faithfully recorded as it were with this inscription on them, "*Beware:*" so far as respects a watchful spirit against temptation, I agree with your correspondent; but he seems to infer that *Scripture Biography* is to be the rule for *Obituaries*, which conclusion I think is not warranted by the premises.

That the Scripture should be our rule in *all* things which it distinctly commands is not disputed: and its principles should direct every part of our conduct; but these being kept in view, the mode of operation is I conceive, in a great variety of cases, left to choice and discretion.

In Scripture history we have the character portrayed by the pen of unerring wisdom. The failings of the holiest and best of men are *necessarily* recorded, as interweaving themselves with the history; they are essential links in its chain, and frequently tend "to justify the ways of God to man." But can this be said of what we call "Obituaries" in the present day? They are, strictly speaking, different from "Biography." That the Scripture is intended as our example in *these points* is by no means so clear a case as your correspondent seems to imagine.

A memoir conducted upon a proper plan, may convey to survivors the prominent character of a good man, in his life, and his views and feelings at the approach of his dissolution; which may tend to encourage such as are looking with trembling and dismay towards the valley of the shadow of death. Nor are we called upon, on such an occasion, to mark the dark shades that may in some views have obscured the character of the best of men; which would serve to gratify the ungodly around us, and wound the feelings of surviving friends, to whom their memories are dear. Let us recollect that it is not at our tribunal they are accountable, nor is it our province to weigh in the balance their good and evil deeds. They are gone to appear before Him, by whom "actions are weighed." Let us not then, under a mistaken idea of *faithfulness*, render suspicious in the eyes of others, the character of our deceased friends. If we are not insensible to their defects, let us silently mourn over them; and, as individuals, strive, in the strength of divine grace, to shun the evils into which they fell. This I conceive to be the true scriptural improvement of such events.

EUBULUS.

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*Papers from the Port-folio of a Minister.*

## THE UNBELIEVER'S CREED.

I believe that there is no God—but that matter is God—and God is matter—and that it is no matter whether there is any God or no.

I believe also, that the world was not made—that the world made itself—that it had no beginning—that it will last forever world without end.

I believe that a man is a beast—that the soul is the body, and the body is the soul, and that after death there is neither body nor soul.

I believe that there is no Religion.—that natural religion is the only Religion, and that all Religion is unnatural.

I believe not in Moses.—I believe in the first Philosophy—I believe not the Evangelists.

I believe in Chubb, Collins, Toland, Tindal, Morgan, Mandeville, Woolston, Hobbes, Shaftesbury.—I believe in Lord Bolingbroke—I believe not in St. Paul.



I believe not Revelation.—I believe in Tradition.—I believe in the Talmud.—I believe in the Alcoran.—I believe not the Bible. I believe in Socrates.—I believe in Confucius.—I believe in Sanco-niathan.—I believe in Mahomet.—I believe not in Christ.

Lastly, I believe in all Unbelief.

DR. HORNE.

INSTANCES OF ANCIENT BAPTISM.

ABOUT the commencement of the seventh century, Pope Gregory the Great being extremely anxious to convert the Saxons to Christianity, who were then the inhabitants of Britain, sent Austin the monk, and several others as missionaries to effect that desirable purpose. Austin meeting with more success than he expected, communicated the matter to Gregory, who immediately authorized him to erect several sees in the island, and to appoint bishops. Of these York was to take the precedence. Here he was directed to fix a metropolitan, who was to have twelve suffragans. Paulinus was the first archbishop of the north, and is said to have been a man of great zeal and piety.

At this time Edwin the Great, a pagan, was king of Northumberland. In the year 625, he married Ethelburga, daughter of the king of Kent, who had lately been converted to christianity. This lady being a zealous convert, insisted on the exercise of her own religion, and the honourable support of such christian divines as she approved. With this request the monarch reluctantly complied, and Paulinus was the principal person whom she selected. Before two years had elapsed, the preacher made a convert of Edwin; and on Easter-day, A. D. 627, this king, with most of his court, was baptized by the prelate in the city of York. Paulinus having been previously consecrated archbishop of the north, by Justus archbishop of the south, he was now publicly installed by Edwin himself, and soon after received his pall from Pope Honorius.

The death of Edwin, in a battle with Cedwalla king of the Britons, and Penda king of the Mercians, obliged Paulinus to leave his diocese of York; but not till he had projected the building of the cathedral in that city, and also in Lincoln. In the latter place he became the means of converting the Governor of the city, and all his house. Extending his labours to the neighbourhood of Southwell in Nottinghamshire, great numbers are said to have been converted, and the prelate "baptized the multitude in the River Trent." Paulinus afterwards founded the collegiate church

at Southwell, in commemoration of this great event; and the place was then called by the name of Tiovulfingacester, which properly signifies "the place where much industry was employed in laying hands on the multitude." After these public baptisms, Paulinus having been driven from the diocese of York, was appointed to the see of Rochester, where he died in the year 644.

*Dickenson's Antiquities of Southwell,*

### Obituary.

MRS. BEEBY WALLIS.

*Extract of a Letter to Dr. Carey.*

October 17, 1812.

OUR worthy friend Mrs. Beeby Wallis has just now breathed her last. This morning I called to see her, and found her eyes glazed, her breath hollow, and her senses gone! In less than two hours after, she departed. She has survived her invaluable husband upwards of twenty years, and was herself in her seventy-third year. She was an interesting character, and her death will leave a wide chasm in her connexions.

As a christian she has much improved in the estimation of her friends as she has advanced in life; a circumstance not a little gratifying. It has often struck me that *every principle tends to maturity*. Wicked men as they grow old wax worse and worse. Though certain vices leave them, yet those which remain are the more vigorous. The current of depravity which has been wont to flow in divers channels, being reduced to one or two, rises and swells in them beyond all bounds. This you know is particularly the case in respect of *avarice*; which is often most prevalent in old age. Good men, on the other hand, grow in grace as they ad-

vance in years. "Tribulation worketh patience, and patience experience, and experience hope." This is "bringing forth fruit in old age," which is one of the surest indications of a real principle in religion.

Such fruits, if I judge rightly, I have seen increasing within the last twenty years in my dear deceased friend. She has more than once or twice said to me, "I am afraid I should get covetous as I get older. I know this is the easy besetting sin of old people: if you see any thing of it, be free and tell me." I never had occasion, however, to tell her of this fault. I never remember to have applied to her for a deserving object, public or private, and was refused. The number of poor people whose cases she sought out, and without solicitation on their part, or publicity on her own, constantly relieved, is very considerable. She used to say that people in affluent circumstances often deceived themselves by keeping no account of what they gave away; and that they imagined it to be much more than it really was. It was her practice therefore, to keep a purse for the poor, that she might know at the year's end what she had given away, and compare it with what



she had considered her obligations. Her liberality, I believe, increased with her years.

She sought the prosperity of the church and congregation, with a kind of parental solicitude. In this she entered into the feelings of her husband, for whose memory she entertained a high esteem. His Great-grandfather, *Mr. Wm. Wallis*, was the first pastor, and I may say, the founder of this church, in the year 1696. His grandfather, *Thomas Wallis*, who died in 1726, and in whose time Mr. (afterwards Dr.) John Will, and Mr. John Brine, were sent out by the church into the ministry, was the second pastor. His father, *Mr. William Wallis*, who died in 1757, was a respectable member, and himself for the last twenty-four years of his life an active and useful deacon. I suppose it was from the consciousness of the peculiar interest that she felt in the prosperity of this church, that she would sometimes express her apprehension lest her love to the cause of Christ should not be sufficiently catholic.

She was left by Mr. Wallis in possession not only of an ample fortune, but an elegant house. About seven or eight years ago she left it, and took one much less, near the place of worship, so that she might not in her last years be deprived of any religious opportunities; and truly so long as her health permitted, no one was more constant in attendance on all occasions. By this means, so, she contracted her expenses, which enabled her to enlarge her beneficence.

For imparting advice in cases of difficulty she had few equals.

If a friend consulted her, rich or poor, she at once made the case her own, and never ceased to think of it till she had seen through it, and its various bearings. Her strong sense, and keen penetration of men and things were here of great use. She would not knowingly do a dishonourable thing, nor advise others to do it; but she knew how to counteract those that would.

There were few persons of my acquaintance with whom it was easier to enter into spiritual and profitable conversation; and few heard the word with greater attention and application to their own cases.

She had an habitual jealousy of herself, lest she should be deceived in the great concern of salvation; but for some time before she died it nearly subsided. During her last illness she would repeat the language of David, "Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God, for I shall yet praise him for the help of his countenance." She had her "clouds," as she used to say, but as one replied, and she assented, they were the clouds of a summer's day, soon giving place to the clear shining of the sun. "I have no other ground of hope, she would say, than the free grace of God, through the atonement of Christ: if I am saved, it must be as a hell-deserving sinner."

Her heart has from the beginning been much set upon the *Mission*. The mention of the society being formed in the little parlour of her former habitation, before referred to, always made her eyes glisten with delight. She considered it as a high honour for so

important an undertaking to have been determined upon under her roof. To her annual subscription of *two guineas*, she has for many years added *ten pounds* for the translations. When the news of the late disaster reached us, mention being made of a subscription to repair the loss, she said, "I will give you twenty pounds;" and I doubt not but it will be found that she has remembered it in her will, with the particulars of which, however, I am unacquainted.

With strong sense, and strong feelings, she had also strong prejudices; but I am persuaded they were consistent with habitual uprightness. Positive excellence is often accompanied with more positive faults than that which is chiefly negative; yet the subjects of the former, taken all in all, are by far the most estimable characters.

Her last end was peace. Under her long affliction she not only bore all with patience, but seemed to feel more for those about her than for herself, and when hearing of the trials of other friends, appeared to forget her own. About a week before she died, on walking to her bed-side I said to her, "Flesh and heart fail."—"Yes," said she, "but God is the strength of my heart and my portion forever—forever and forever!"

*Kettering.*

#### MR. JOHN CROW.

AT Copthorpe near Colchester, Essex, October 6, 1812, Mr. John Crow departed this life in the eighty ninth year of his age. This venerable servant of Jesus Christ was born at White Colne in Essex, in the year 1723. It

pleased the Lord to call him by grace, under a sermon preached by Mr. Starling, minister of the particular baptist church at Colchester, he was baptized by Mr. David Chapman, a succeeding minister to the same people, received into fellowship with them in May, 1753, and continued an honorable member till the day of his death, a period of nearly sixty years. Thirty four years ago, some bereavements in providence, particularly the loss of a much beloved daughter by death, occasioned him to leave off house-keeping, and to remove into Kent, working as a journeyman at his trade, which was that of a shoemaker. It was thus that he was brought to Chatham, and to the acquaintance of the writer of this article. Being recommended by letter from the church at Colchester to that of the same denomination at Chatham, he resided in that neighbourhood several years, enjoying the privilege of communion with them at the Lord's Table. He loved the divine Redeemer, was steadfast in his adherence to the doctrines of grace, and enabled to walk as became the Gospel. He was not ashamed to own his attachment to Jesus, nor to talk of and for him, wherever he went.

He loved to bring poor sinners under the sound of the gospel, and thus has been the means of doing good to many. One instance of this may be recorded to the glory of God, and for the example and encouragement of others. About 27 years since, he was led by divine Providence to a village called Hoo, about five miles from Chatham. This was a benighted spot, where,



probably, not an individual understood the gospel. Having been on the Lord's day to Chatham to worship, in his way home he fell into the company of a widow, who occupied a small farm, and her father, who conducted the business for her. They were persons of respectable moral character, but totally ignorant of their state by nature, and of the way of salvation: they supposed they had done their duty by attending the church the former part of the day, and were now looking over their ground, &c. Mr. Crow soon introduced subjects of a religious nature into the conversation, they listened with attention and pleasure, so as to wish to hear more of the same things. In a few days he removed from his former lodgings to lodge with them. The first evening he did not possess courage sufficient to propose praying with the family, but retiring to his chamber, was overheard in prayer by himself. The next evening he proposed to the mistress of the house, reading a chapter, and spending some time in prayer, which was readily assented to. He then read the third chapter of John, explaining as he went along, and concluded with prayer. This was so attended with the divine blessing, that his new friends felt an increasing attachment to him, and to the things of which he spoke. They were soon brought by him under the public ministry of the word at the baptist meeting in Chatham, which the Lord was pleased to bless for their further instruction in divine things. Not long after, they were baptized on a profession of faith, and added to the church. The father, after a few years pil-

grimage on earth, was removed by a peaceful and happy death, from the infirmities of old age, and the conflicts of a militant state, into that rest which remaineth for the people of God. The daughter still continues through divine mercy, an honorable member of the Church.

Nor was the good resulting confined to those two individuals; the house, which in receiving the humble stranger, had received his divine Master together with him, was soon opened for the preaching of the gospel, which was there made the power of God to the salvation of several more. The baptist church at Chatham received, in the space of a few years, from that village, an accession of nine members; and others who have joined different religious connexions, have dated their conversion from the word preached there. May the example of our departed friend, and the blessings which have followed it, prove the means of stimulating others to go and do likewise. "He that winneth souls is wise." "They that turn many to righteousness shall shine as the stars for ever and ever."

In May last, Mr. Crow visited his only surviving child, Mr. David Crow of Strood, who has been many years an honorable member of the church at Chatham. When he reached Strood he was considerably fatigued by his journey, and his mental faculties were somewhat impaired, but he recovered in great measure during his stay, conversed freely about the things of God, and returned to his home better than, from his advanced age, could well be expected. Just before his last ill-

ness, which was but of two days duration, he had been to visit some friends, as if to take his leave of them. In his illness he was serene and happy; he read to his attendants the hymns he had chosen to be sung at his funeral, and attempted to sing them as well as he could. The first night two women sat up with him, but the second, which was his last, he desired to be left alone. They said, "We do not like to leave you alone." He answered, "I am not alone, I have good company, I long to take my flight and be at rest, but hope I shall not be impatient." His request was complied with, he was left alone for some time. At

four in the morning his attendants re-entered the room, and found him with his head resting on his hand on the pillow, his body was still warm, but the immortal spirit had taken its flight.

He was interred in the burial ground of the baptist church in Colchester, October the 11th. Mr. Wilkinson of Saffron Walden spake at the Grave. According to his request, made more than twenty years before his death, it was improved at Chatham in a sermon preached by John Knott from the words of our Lord, *John* xiv. 19, "Because I live, ye shall live also."

*Chatham, Oct. 30, 1812.*

*J. K.*

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## ACCOUNT OF RELIGIOUS PUBLICATIONS.

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### HISTORY OF THE WALDENSES,

BY W. JONES.

*Letter from the Author.*

To the Editor of the Baptist Magazine.

SIR,

In the last number of your publication, I find you have done me the favor to notice my "History of the Waldenses," and for the respectful terms in which you have mentioned it to your readers, I return you my sincere thanks. I wish it were less unworthy of the commendations which you have bestowed upon it. It is not my immediate object, however, in the present address to bandy an exchange of compliments with you, which would, in truth, be an employment very unworthy of us both; but it is to endeavour to defend the book and its author

against the strictures you have passed on them, (p. 483, col. ii.) relative to the censure I had bestowed upon "the justly celebrated Calvin." You are of opinion that I have "gone a little out of my road to pick up a stone to throw at him;" and that consequently my volume is "tarnished by the reflections so unnecessarily cast on his character." Now, sir, whether I was or was not called to take any notice of Calvin in my History, is mere matter of opinion, concerning which you and I may think differently, and upon which point, therefore, we will have no dispute. The work is now submitted to the tribunal of the public, and every reader is at liberty to judge of it for himself. What I am principally concerned about is

to shew your readers that my animadversions on the character of Calvin, whether called for or not, are not unjust. You admit that his conduct towards Servetus was "unjustifiable," but then you would apologize for him by urging that his persecuting him even to death, was "the error of the times rather than of the man," and that "it could not with any sort of justice be imputed to an individual in distinction from his cotemporaries." You are therefore for resolving "the error in question," (a very gentle term indeed, when applied to the act of sentencing a man to the flames,) you are for resolving it into simple "ignorance, and not vindictiveness of temper." I think it would be trifling, sir, to argue this distinction with you. It shall be quite sufficient for me if you will only grant that Calvin was, in this instance, actuated by a species of the same blind, bigotted and bitter zeal which appeared in Saul of Tarsus before his conversion, and which Paul so feelingly bewails, 1 Tim. i. 13—16. I have nowhere charged Calvin "*individually* in distinction from his cotemporaries," with putting Servetus to death; but the man who has looked into the history of that horrid transaction, and who has not seen how paramount the influence of that Reformer was with the magistrates of Geneva, and that he had it in his power to save or to destroy the heretic at his pleasure, when the fatal die was cast for sending him to the flames, must have read the narrative to very little purpose.

But then you are of opinion that "it was the error of the times, and not of the man." I really

wish, sir, that you had explained to us what you mean by *the error of the times*, for I confess I do not understand it. Is it meant to affirm that at the time Calvin gave his voice for putting Servetus to death, there were no Christians living, who understood the doctrine of toleration, or were free from a persecuting spirit? If so, you will be obliged to confess, either that there were no Baptists in the days of Calvin, or that if there were, the Baptists were persecutors as well as Calvin! Were I in your case, sir, I should here find myself reduced to a dilemma. But it is a source of inexpressible satisfaction to myself that I am not obliged to admit either of the suppositions. You, who have so recently done me the honour to glance over the pages of the "*History of the Waldenses*," cannot need to be told, that at the period alluded to, there were nearly a *Million of Waldenses* scattered throughout the different countries of Europe; and though I will not go so far as to affirm that they were *all* Baptists, yet I have the testimony of two unexceptionable historians, *both of them Pædobaptists*, viz. the learned Limborch, Professor of Divinity in the University of Amsterdam, and Dr. Mosheim, the well known Ecclesiastical writer, that they were *almost wholly such*. (See *History of the Waldenses*, p. 398 compared with p. 473.) But will it be contended that the Baptists of that day held persecuting principles? Undoubtedly it must have been so, if it was an error common to all the Christians of that age. Before I admit the melancholy fact, however, let me see the proof. It



would be very arrogant in me to pretend to be deeply read in the History of the Baptists; but I can with truth aver that the subject has engaged my attention more or less for thirty years past, and though I find that they themselves have been the subjects of persecution, in every age, from the days of Constantine to the present times, it is to their eternal honour that, as a body, *they have never maintained intolerant principles*, nor is their history disgraced by their refusing to others that free and unrestrained liberty of conscience which they pleaded for in their own behalf. On this principle, Sir, I am prepared, as their humble advocate, to meet any of their adversaries. Let us cease, then, to repeat the Cuckoo-note, about "the error of the age," and fairly admit that the conduct of Calvin in the instance referred to *admits of no apology*.

It has often appeared to myself a matter of surprise, that the Baptists (I speak of those of the Free Grace class) should evince such uncommon tenderness for the character of Calvin. Can this have arisen solely from the consideration of his holding the doctrines of election and particular redemption, &c? But those important doctrines have been maintained by a thousand other eminent men, for whose characters they evince much less solicitude. Is it because of his superior talents, his enlarged capacity and his enlightened mind? But how does all this appear, I will not say from his sentiments respecting Christ's ordinance of Baptism, but from his views concerning *the nature of the kingdom of Christ in general*? On this

leading article the opinions and the practices of Calvin were in flat contradiction to the principles of the Baptists. For while the latter hold fast their Lord's good confession, that "his kingdom is not of this world"—and maintain that his subjects are born not of blood, nor of the will of the flesh, nor of the will of man, but of the word and spirit of God: the former spent his life in labouring to prove that it was of the same nature with the kingdom of David, and that men were born subjects of it by natural generation. Hence his formula of Church government was adapted to a nation of this world, and the free and spontaneous operations of the mind were to be regulated by the coarse and clumsy weapons of the civil Magistrate! *What can induce the Baptists to associate their noble history with that of the persecuting Calvin?*

I beg pardon, sir, for thus trespassing upon the columns of your journal, and of your readers for intruding on their time and attention, but I remain theirs and your obedient servant,

*Britannia Row,* WILLIAM JONES.  
*Islington, Nov. 5, 1812.*

We are obliged by Mr. Jones's remarks; and as we by no means feel ourselves called upon to become the apologists of Calvin, in the affair of Servetus, a few lines may relieve us from both the horns of the dilemma proposed. The sentiment we referred to in the phrase "The Error of the times" of Calvin, was that which *generally* prevailed in his day—especially among those with whom Calvin had intercourse; viz. That it was the duty of the civil magistrate to interfere in matters

of faith. When this is once admitted, persecution, the prison, and the fire follow in regular order in its train. That the Waldenses of that age were (as the Baptists always have been\*) an honorable exception to the prevalence of a sentiment which spread a cloud over every other part of the christian world, we cheerfully admit, and record it with pleasure. But Calvin was not of their school. The light he possessed came to him through a very different medium. We honour the efforts of a mind searching after Truth, surrounded by almost egyptian darkness; and if his assent to the death of Servetus were produced as a matter of regret that a great and good man was still enveloped by much of the smoke from the bottomless pit; we should not reproach the fear that fell upon the error of Calvin, in common with those of his cotemporaries.† What we complain of is, that “the murderer Calvin” is triumphantly sounded from tree to tree, like a “cuckoo note,” by all who are adverse to the doctrines generally designated by his name—as if they had effectually refuted his positions when they had murdered

his character; and it were self-evident to all men that a man exploring his way out of papal darkness could not have been in possession of a particle of christian truth unless he had discovered all that we know and believe respecting it! Highly gratified by the History of the Waldenses, we were the more chagrined to see its very respectable author stoop to join the Arminians, the Socinians, and the Infidels of the day in what we think an ungenerous attack upon the memory of the great Reformer. We lament over, whilst we abhor the deed of blood; and we almost equally execrate the manner in which it is frequently brought forwards by the enemies of the Truth. We believe Mr. Jones was far from intending to join them, but we were sorry he should appear for a moment in their ranks.

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Brief Memoir of Miss Ann Price, who died in London, June 16, 1812, in the twenty-first year of her age. By Joseph Ivimey. Kent, 1s.

WHEN we arrive at the Inheritance of the Saints in *Light*, and are able to develope the effects of all the varied influence of in-

\* On this subject we refer our readers to IVIMEY'S Hist. of the Baptists, p. 124, ut sup. and a pamphlet published by Mr. Helwisse in 1615, entitled *Persecution judged and condemned*.

† Mr. Jones's statement affords sufficient evidence that Calvin had never caught a glimpse of the land of religious liberty. He spent his life in contriving and supporting a formula adapted for a National church, *which should tolerate no dissent!* We lament the fact. It discloses the root of the “error of the times,” to which not only Servetus but thousands more fell victims; and which has left a stain not only on the character of Calvin, but more or less on that of the best and the worst men of the age in which he lived, with the exception of those whose History Mr. J. has so ably developed.

tellect and grace and strength and loveliness with which it pleased Jehovah to endow and ennoble the individuals of his family—we may anticipate a high degree of satisfaction in contemplating the lovely order and beauty of the Christian Body—fitly framed and knit together by that which every joint supplied. A Jeremiah, a Paul, a Whitfield, whose eloquence held captive listening multitudes—made judges tremble—forced conviction on the minds of kings—and *almost* persuaded even sensualists to be christians—will be found enjoying a crown of glory enriched by the blessings of encircling thousands who through their labours were made willing in the day of Jehovah's power. A Brainerd, a Swartz, a Carey, engaged in arduous and lengthened labours, will be followed by the happy spirits of ages yet unborn who through their long-protracted and indefatigable exertions were put in possession of the word of life. But in the midst of every company whose presence crown the high joys of those who, having turned many to righteousness, shine as the stars in the kingdom of their Father, we shall find a large proportion of unassuming characters, many of them the younger female branches of pious families, little known, seldom heard of, little noticed till then. They moved in a narrow orbit, and for a short period, their mild radiance was clear as a summer evening without a cloud, and every ray of excellence or loveliness by which they were adorned directed all who knew them to the all-sufficient Saviour, as the source of all that is excellent or lovely

in human character. The influence of such characters spreads like leaven, unobserved. They are found by the bed of affliction, where the public eye never intrudes; they teach infant tongues to lisp hosannas to Immanuel, and putting the pages of inspiration into the hands of our youth, furnish them with a safe guide through a polluting world; they put a garment upon the naked, and rescue the sinking spirits of the miserable from despair; their heavenly Father cuts short their work and their warfare, and takes them early to higher employments and more extended bliss. They leave a sweet savour of Christ in the recollection of their friends, and others are induced to follow their steps. Blessed characters! they will be happy in the eternal friendship of Martha and Mary whom Jesus loved.

We were hardly aware till now that we have been giving a hasty outline of the Subject of this Brief Memoir. Such, however, was this living epistle of Christ when seen among her own people; and such are the feelings inspired by her memory among the few who enjoyed her intimacy. Religious families are obliged to Mr. Ivimey for a portrait of youthful domestic excellence, united with ardent piety and active benevolence. The book cannot be read among them without exciting some desire to imitate its subject. We hope an extensive circulation will enlarge the influence of her Principles; and our prayer is that all our churches may be blessed with such teachers in their Sunday-Schools, and such visitors to comfort the poor and afflicted among them.



*Religious Books lately Published.*

1. Sermons on different Subjects, attributed to Samuel Johnson, L. L. D. and left for publication. By John Taylor, L. L. D. 5th edition, 8vo. 8s. bds.

2. Simson's Plea for the Deity of Jesus, a new edition, by the Rev. Edward Parsons, 8vo. 12s. bds.

3. Boston's Human Nature in its Fourfold State, new edition, 12mo. 3s. 6d. fine paper, 5s. bds.

4. Quarle's School of the Heart, 32mo. 5s. bds.

5. A Spiritual and most precious Perle teachynge all men to love and embrace the Crosse as a most swete and necessarye thyng with Preface &c. by Edward Duke of Somerset, Uncle to King Edward VI. first printed in 1550, now reprinted with a new Historical and Biographical Preface, price 5s. a few copies on large paper, 10s. 6d.

*THEOLOGICAL NOTICES.*

The Rev. B. Brook of Tutbury, has in the press, "The Lives of the Puritans," containing a Biographical account of those Divines who distinguished themselves in the cause of religious liberty from the Reformation under Queen Elizabeth to the Act of Uniformity in 1662, in 3 vols. 8vo.—This work will comprise a regular series of the History of Nonconformists during the period of one hundred years without at all interfering with any publication yet extant, but form a comprehensive appendage to Neal's History of the Puritans, and Palmer's Nonconformist's Memorial, including a Register of those Nonconformist Divines who died *previous to the*

Act of Uniformity. The materials of this work are wholly collected from faithful historical records and numerous M. S. documents, which will present to the public a very large selection of interesting and curious information never before printed.

A new edition of the Remains of the late Rev. Richard Cecil, handsomely printed in foolscap 8vo. with a Portrait, and the View of Mr. Cecil's Character, by the Editor, prefixed, is in the press.

In the press, Missionary and Baptismal Hymns. By S. Davis.

Speedily will be published, a Greek Testament with Griesbach's Text. It will contain copious notes from Hardy, Raphel, Kypke, Schleusner, Rosenmuller, &c. in familiar Latin, together with parallel passages from the Classics, and with References to Vergerus for Idioms, and Bos for Ellipses, 2 vols. 8vo. a few copies on large paper.

The Rev. R. Clarke has in the press, Prophetic Records of the Christian Era, sacred, moral, and historical; in a chronological series of striking and singular anticipations of the future state of Christendom, indicating the near approaching period of universal peace, &c.

The Rev. S. Barrow will shortly publish, in a duodecimo volume, Sermons for Schools; containing one for every Sunday in the year, and for Christmas, &c. of lengths and on subjects adapted to young persons, selected and abridged from Horne, Blair, Gisborne, Porteus, &c. &c.

Nine original Sermons, by the late Dr. Watts, edited by Dr. P. Smith, of Homerton, are nearly ready for publication.

## RELIGIOUS INTELLIGENCE.

## BAPTIST MISSION.

*Fire at Serampore.*

It is with pleasure we are able to state that the loss by the fire at Serampore, so far as it is reparable, is *repaired*. The friends of the Baptist Mission Society have for some weeks ceased to solicit collections or subscriptions; and the Secretary has written to various parts of the kingdom, communicating this pleasing intelligence, and saying that whatever was received overplus would be applied to the translations, or any other specific object which the donors might direct.

By the last accounts which have been received it appears that exclusive of the *Paper* belonging to the Calcutta Bible Society and the Corresponding Committee, which amounted to nearly £2000, the loss of the missionaries, including that of the building, was £7500. For the repairing of this upwards of £6000 has been collected in England and Scotland, and about £1000 in Calcutta. The last was obtained without solicitation on the part of the missionaries; and principally by the friendly exertions of J. HARRINGTON, Esq. president of the Calcutta Bible Society, and of the Rev. Mr. THOMASIN.

The following extract of a statement in a Calcutta Newspaper, called *The Asiatic Mirror*, and communicated by a friend up the country, shews in what light the loss was considered by others as well as the missionaries.—"From the above sketch (which had been given of the loss) our readers may form some idea of the direction and extent of the labours of the Oriental missionary press; and how much the public at large, and the friends of literature in particular, have cause to regret the accident which has interrupted its useful career; but we trust that the interruption will prove short in dura-

tion, and limited in its effect; zeal and perseverance are qualities that happily distinguish the character of the missionaries; their ardor, instead of being repressed, derives a new impetus from difficulty and misfortune: they practically embody the advice of the Mantuan Bard, *ne cede malis; sed contra audentior ito*; and we confidently trust that their printing establishment at Serampore, lately destroyed by fire, will, like the Phoenix of antiquity, rise from its ashes, winged with new strength, and destined in a lofty and long-enduring flight, widely to diffuse the benefits of knowledge throughout the East."

The second day after the fire the missionaries having collected the melted metal to the amount of three tons and a half, and the steel punches to the number of about four thousand, proceeded to recast their types. Three or four new fonts were cast when the last letters came away, and the presses being set up in the new office, the printing of the scriptures in so many languages has been resumed.

*Resolution of the New Connection of General Baptists.*

WE have learned with pleasure, that at the General Baptist Conference, held at Loughborough, Sep. 29, 1812, the loss occasioned to our mission by the fire at Serampore was taken into consideration, and the following resolution adopted without a dissenting voice:—"That the Conference recommend the General Baptist Churches to make collections to assist in repairing the melancholy loss at Serampore: and that the minister of the church, which sent the case, be desired to write a letter to the General Baptist Repository, containing some reasons in support of such recommendation."

## STATE OF THE MISSION.

Previous to the fire, eight or nine had been removed by death in the different stations, principally from among the children of the missionaries; brother Chamberlain had lost his; and since the fire brother Gordon, who lately lost his wife and youngest child, is himself dead! *Mr. Wapleit* owing to a painful occurrence was obliged to be removed from Jessore, and is succeeded by *Mr. Truse*. Brother Felix Carey, owing to some mis-understanding between the British and the Burman Government, was accused of being a *spy*, and to save his life, and that of his family, was constrained to make his escape for a time into an English ship lying off the coast. The Burman Government, however, was afterwards convinced of his innocence, and invited him to return, promising the utmost security both to him and to the mission. Accordingly he returned, and is now at his station.

Under this pressure of afflictive events the spirits of the missionaries were greatly supported. "Notwithstanding all our afflictions, (says Dr. Carey) the work of God was never more encouraging, nor our prospects much brighter than they are now." Fifty nine had been added to the church at Serampore and Calcutta during the past year. At the commencement of the present year *Jonathan Carey* was baptized, and has since afforded hopes of his proving a useful missionary.

Within a month of the time of the fire fourteen others were baptized at Calcutta, four new deacons chosen, and two young men of promising zeal and talents set apart to the work of the ministry. Several more were so on probation for the work. The school had 350 children, who made basing progress in their learning; and its funds were in a good state. One of the young men set apart for the ministry, whose name is *Thompson*, was going as a missionary to the city of Patna, about five hundred miles W. of Calcutta, taking native bre-

thren and sisters with him sufficient to form a church immediately; the other, whose name is *Kerr*, was going to Rangoon to join brother Felix Carey. A new church was formed, or forming, at *Jalipore* in the province of *Dhacca*, two or three hundred miles east of Calcutta, where Mr. Cornish is situated to superintend an indigo factory, and keeps a native brother (*Bhagvat*) to publish the word. Another new church was formed at *Samarang* in the Island of Java, composed of soldiers in the 14th regiment.

Brother and Sister Chater had left Bengal for Columbo, in Ceylon, where by a letter dated May 11, we learn that they arrived in good health on April 16, and met with a very kind reception from the Governor and his lady, from the Hon. and Rev. Mr. Twissleton, and from many others. Brother Chater states that "A school is much wanted, we are therefore about to open one, which I hope will support us without any expense to the Society. There are many thousands of people in this country called Christians, both Catholic and Protestant. O that we may be made instrumental in making them Christians indeed, and also in turning thousands of the heathen from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and an Inheritance among them that are sanctified, through faith that is in our Lord Jesus Christ. If this be done then the best wishes of a Missionary are accomplished."

As the monies received for the loss by fire cannot be collected and printed in No. 23 of the Periodical Accounts without retarding the publication of that number, it is intended to send it out in a few weeks, and as soon as possible after it No. 24, containing a particular account of the loss and reparation, with a list of the Subscriptions.

## SHOE LANE AUXILIARY MISSIONARY SOCIETY.

THE object of this Society is to



raise a fund from small weekly subscriptions; to be divided between the Baptist Missionary Society, and the Missionary Society in London. The Rev. A. Austin is chosen the Treasurer, and it is already in a very prosperous state.

The Society owes its origin to the children of the London Sunday School, who were so affected with the fire at Serampore, that they voluntarily subscribed two guineas towards repairing the loss. This was increased to four guineas by the Teachers, and sent to the Secretary of the Baptist Mission.

EXTRACT OF A LETTER FROM  
MR. JOHNS.

*Port Lewis, Isle of France,*  
July 2, 1812.

"You may have heard of our having embarked for Bengal, on board the ship *Harmony*, Captain Brown. There are on board with us a missionary and his wife, and a single lady from the London Missionary Society, viz. Mr. and Mrs. May, and Miss Green. Four others from a new American Society, viz. Mr. and Mrs. Noth, and Messrs. Hall and Rice. We had a pleasant passage from America to this place in 105 days. We were but little fatigued with our voyage, having prosecuted our studies as much as if on shore. There were two french gentlemen with us, who were very agreeable company, I made considerable improvement in my previous knowledge of the language. At the house of one of them, a resident here, Messrs. Lawson, Chaffin, and self, have been accommodated with rooms ever since we have been on shore, and in every respect have been very comfortable.

## ORDINATIONS.

ON Tuesday the 6th of October, Mr. John Meaken, late pastor of the Baptist church at Walton, in Suffolk,

was ordained pastor over the Baptist church at Cottenham, formerly under the charge of the late Rev. Thomas Barron, which has been an ancient cause of Christ, (though much gone to decay before Mr. Barron's time) from the times of the Nonconformists, Mr. Oddy and Mr. Holcroft,\* who lie interred in a burial ground at Oakington, about three miles distant, in a spot of ground left to this interest by Mr. Holcroft, but which has long been lost to the cause at Cottenham. Their communion table, sounding-board, &c. are preserved as pieces of antiquity.

Mr. Feary, of *Bluntisham*, read the hymns; Mr. Skilliter, of *Great Gransdon* read the scriptures and prayed; Mr. Ingle, of *Ramsey*, opened the work of the day, and asked the usual questions; brother Goode replied to Mr. Ingle, by stating the leadings of providence, and the steps that were taken under the great trouble and distress the church had been in for some time past; and Mr. Meaken then delivered an account of his faith; Mr. Prudden, of *Over*, prayed the ordination prayer; Mr. Cowell, of *Ipswich*, gave the charge from 2 *Tim.* ii. 15; Mr. Knight, of *Staughton*, addressed the church from *Heb.* xiii. 22; and Mr. Tall, of *Swansey*, prayed and pronounced the benediction.—In the evening a lecture was delivered by Mr. Peacock, of *Rushden*, to the young people from *Psalms* xxxiv. 11.

Oct. 1, 1811, a new Meeting-house, 40 feet long and 25 feet wide, was opened at Neatishead, in the county of Norfolk, in the calvinistic baptist denomination. The service was introduced by prayer, Mr. Mark Wilks of *Norwich* preached in the morning from 2 *Cor.* viii. 9; in the afternoon Mr. Chamberlain of *Norwich* preached from *John* v. 39; and in the evening Mr. Pickers of *Ingham* preached from *Rom.* i. 11.

On the 14th of April, 1812, Mr. Wm. Spurgeon, late a Student under

\* Palmer's Nonconformist's Memorial. Page 201—216. Edition 1775.

direction of the London Education Society, was ordained pastor of the Baptist Church at Neatishead, consisting of 21 Members, who had been previously formed into a church of Christ in that place.

The Gospel was first introduced at Neatishead by a school-room being opened for reading the scriptures, prayer and giving exhortations, in the year 1798.

### PUBLIC MEETINGS.

August 5, 1812, a quarterly association of ministers was held at *Sion Chapel, Merthyr Tydfil, Glamorgan-shire*. The preceding evening, brother D. Evans, of *Bridgend*, preached from *Isai. lii. 13. Behold, my servant shall deal prudently, and he shall be exalted and extolled, and be very high*; brother F. Hiley, of *Llanwenarth*, from *Eph. i. 22. And hath put all things under his feet, and gave him to tread over all things to the church*, and concluded.

Wednesday morning, the brethren D. Davies, of *Sion Chapel*, preached from *Gal. iii. 21. Is the law then above the promises of God? God is true*; and J. Lewis, of *Llanwenarth*, from *Rom. iv. 25. Who was delivered for our offences, and was raised again for our justification*; and concluded. The evening, J. Jenkins, of *Hengoed*, preached from *John xvii. 4. I have glorified thee on earth, I have finished the work which thou gavest me to do*; and J. Evans, of *Penygarn*, from *John x. 27. My sheep hear my voice, and I know them, and they follow me*; and concluded. A private conference was held between the ministers on the second day, brother J. Jenkins, of *Hengoed*, gave this answer to the question respecting the *Nature of the Abrahamic Covenant*, which was approved of, and ordered to be inserted in the association book.

The Wellington District Meeting was held at Loughwood, the 16th of September. Brethren Humphrey, Horsey, Pady, and Toms were engaged in the devotional exercises,

and brethren Thomas and Cooper preached from *Luke ix. 56*, and *John iii. 7*, respectively. Brother Horsey preached at *Kilmington* in the evening from *Matt. ix. 12. £6:10:9* was collected in aid of the expenses of Village preaching, the reports respecting the success of which were in several instances very pleasing.

The half-yearly Association of the particular Baptists in Wales, belonging to the South-west Association was held at Cardigan Oct. 13 and 14, 1812. Tuesday, 2 o'clock, brother D. Phillips, of *Ffynnon*, prayed, brother J. Reynals, of *Middle-Mill*, preached from *2 Cor. viii. 23*; and brother D. Davies, of *Aberduar*, from *Eph. iv. 13*, and concluded by prayer.

At 5, brother T. Thomas, of *Cwm-pedol*, prayed, and brother J. James, of *Aberystwyth*, preached from *2 Cor. xii. 9*, and concluded by prayer.

Wednesday, 10, brother D. Jones, of *Newport*, prayed, brother J. Watkins, of *Carmarthen*, preached from *Job iii. 13*; brother H. Davies, of *Llanglofan*, followed from *Rom. iii. 31*; and brother J. Davies, of *Llandysul*, concluded by prayer. A collection was then made in aid of the Baptist Mission.

At 3, brother W. Evans, of *Cwm-y-felin*, prayed, brother D. Saunders, of *Aberduar*, preached from *Rev. xiii. 10*, and brother M. Jones, of *Merthyr-Tydfil*, from *Jude 3*, and closed by prayer.

At 6, brother Timothy Thomas, of *Aberduar*, prayed, brother D. Evans, of *Carmarthen*, preached from *1 Tim. iii. 16*, and brother T. Jones, of *Rhydryllim*, from *Ps. xxii. 3*, and he closed the Association by prayer.

October 27 and 28, a new place of worship was opened at *Aberdare, Glamorganshire*. Tuesday evening, the brethren J. Evans, of *Penygarn*, and J. H. Davies, of *Sion Chapel*, preached a double lecture; the first on *Christ's care over his tempted disciples*, from *Luke xxii. 31, 32*; and the latter on the *Conversion of Paul*, from *Gal. 21-24*.—Wednesday morn-

ing, brother R. Jones, of *Merthyr*, prayed; and the brethren J. H. Davies, and J. Evans preached from *Hag. ii. 13. From this day I will bless you*; and *Psalms cxxx. 4. There is forgiveness with thee that thou mayest be feared*. The brethren D. Bowen and G. George preached afterwards in the evening. The divine presence was enjoyed in the different services. May the Lord own his pure gospel in this place, that the works of sin and the errors of Socinus, may be here destroyed!

November 4, 1812, a quarterly meeting was held at *Caerphilly, Glamorganshire*. The preceding evening brother B. Davies prayed; brother J. Jenkins, of *Hengoed*, preached from *Gal. iii. 13. Christ has redeemed us from the curse of the law, &c.*; brother M. Jones, of *Merthyr*, preached from *Rom. viii. 1. There is, therefore, &c.* and concluded.—Wednesday morning, brother D. Bowen, of *Launelli*, read and prayed; brother R. Jones, of *Merthyr*, preached from *2 Cor. iv. 3, 4. But if our gospel be hid, &c.*; brother J. Hier, of *Castletown*, preached from *Psalms xxxii. 6. For this shall every one that is godly, &c.* and concluded.

In the evening, brother J. Lewis, of *Llanwenarth*, read and prayed; brother B. Davies preached from *Isa. xliii. 1. Thou art mine*; brother E. Hiley, of *Llanwenarth*, preached from *John xvii. 24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, &c.* and concluded.

Agreed to hold the next meeting at *Sion Chapel, Monmouthshire*, the first Tuesday and Wednesday in February 1813. The brethren R. Jones, M. Jones, and J. Lewis are appointed to preach.

The question to be answered in that meeting is, "In what respects are Ministers responsible to God for the blood of their hearers?"

#### HIBERNIAN SOCIETY.

THE first Auxiliary Society, in aid of the funds of the above Institution, was formed at Hoxton Academy

Chapel, on the 30th of September last, in the evening. It was designated the "Hoxton Auxiliary Hibernian Society." The Rev. Mr. Brewer of Birmingham, (supplying the chapel at that time) presided. The attendance was numerous and respectable. A summary account of the proceedings of the Hibernian Society, was laid before the meeting. Some extracts were read from the annual reports, together with an original letter from one of the society's preachers in Ireland, to a friend in this country, representing in a very striking manner, the deplorable condition of Ireland, in respect of its moral and religious character. Several of the students and some other gentlemen, desirous of promoting the object, addressed the company with considerable effect. The meeting closed with a liberal subscription.

On Monday the 26th of October last, a meeting was held at Mr. Gore's meeting-house, Barbican, of the subscribers and friends to an "Association for contributing to the Funds of the British and Foreign Bible Society," when it having been stated that the various local Auxiliary Bible Societies, forming in every direction, had rendered their continued attention to the original object unnecessary and even impracticable; it was unanimously agreed, that their future contributions should be devoted to the Hibernian Society for diffusing religious knowledge in Ireland, under the designation of an "Association in aid of the Hibernian Society."

#### PRAYER-MEETINGS REVIVED IN LONDON.

THE first of these Meetings (of which we gave a list in our last number) was held at *Eagle Street*, and we are gratified to learn was very numerous and respectably attended. The feelings expressed by the assembly on leaving the place, lead to the hope that these Meetings will be extensively beneficial to the congregations united in them.



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